THE BIBLE

WHERE DID PROTESTANTS GET IT?

A prominent Baptist preacher the other Sunday delivered a long sermon on "How We Got the Bible" without even intimating that Protestantism owes the Bible to the Catholic Church. "Our debt to painstaking, patient, self-sacrificing scholarship," said Dr. Geistweit in conclusion, referring mainly to the American Revised Version, "is one we can never repay."

we can never repay."

What would the Revisers have been able to do with all their ability, scholarship, and patience if the Catholic Church had not preserved the Sacred Scriptures and disseminated them among the nations? As Bishop Henry Grey Graham says in his instructive book, "Where We Got the Bible" (London: Catholic Truth Society:) "We shall only be awarding a just meed of praise and gratitude if we frankly and thank-fully recognize that it is to a council (or councils) of the Roman Catholic Church that we owe the collection of the separate books into our present canon of the New Testament, and that to the loving care and devoted labor of the monks and scholars of the Church all through the ages we are indebted, not only for the multiplication and distribution of the sacred volume among the faithful when as yet no printing press existed, but even for the preservation of the Book from cor-ruption and destruction. It is, then, undoubtedly true to say that, in the present order of Providence, it is owing to the Catholic Church that we have a Bible at all, and no one will be a bit worse Christian and Bible-lover if he remembers . that it is to the Mother Church of Christendom he must look if he would behold the real preserver, defender, and transmitter of the

Word that endureth forever. It is strange that Protestant preachers choose to ignore the question where they got the Bible; or, rather, it is not at all strange, for if they inquired into this problem without preconceived bias, they would arrive at the conclusion that the conclusion that led Dr. Graham, once a Calvinist minister, into the Catholic Church. For no one who looks into the history of the Holy Book can fail to perceive that this Book has been divinely entrusted to the Cath-olic Church, and that, consequently, she is not only its preserver and transmitter through the ages, but likewise its only authorized inter-preter. As St. Augustine put it: I should not believe the itself, were I not moved to do so by the authority of the Church."—The Echo.

THE THOUGHTFUL READER

Old-fashioned editors and publicists have long been bewailing the gradual disappearance, in this country, of men who take the time or have the inclination to think. "The thoughtful reader" of the last generation, they maintain, is slowly becoming an extinct species, The press is constantly pouring out such vast quantities of reading matter that the man in the street and his wife, as they run along, are forced, in order to avoid the peril of falling behind the times, to reduce themselves to a state of chronic mental indigestion. More-over their over-stimulated intellects, compelled all day to react instantly to the latest sensation of the hour, by the coming of evening are so wearied and jaded that the quiet enjoyment at home of a "real book" of a literary masterniese who a literary masterpiece whose enduring worth time has proved, is quite out of the question. Consequite out of the question. Consequently, of course, there is nowhere to go for "a rest" except the movies or the musical comedy. Worse still, most of those whose profession is to minister to the insatiable appetite of the so-called "reading public," our pessimistic students of the times point out, are themselves too busy "making copy" to bring to the task anything like the leisure and reflection which the formers and directors of opinion formers and directors of opinion should feel bound in conscience to employ. Consequently a large proportion of our critics, publicists and editorial writers are driven to send daily to the printer such a vast quantity of "snap-judgments" and half-formed opinions on books and measures and men that it is small wonder that the general public's evil habit of careless think-ing and thoughtless reading seems our time to be alarmingly

But what can be done, it will be asked, to remedy this menacing malady of our day, the widespread aversion to leisurely thinking? The aversion to leisurely thinking? The corrective is a very simple one but the difficulty of its application lies in inducing the rushed and overwrought citizen of our swift-moving twentieth century to force himself to find the leisure he requires for maintaining his peace of soul and health of mind. Suppose he begins, for instance, by getting rid of half for instance, by getting rid of half the papers, magazines and new books which he now believes he is abso-lutely bound to read. Then from the contents of the carefully selected periodicals and volumes which he feels that he simply cannot do without, let him make an even more drastic choice still.

study of literary masterpieces, or two, a book that will really promote and stimulate thought and reflection in its reader. Then it can safely be predicted that the man who steadfastly observes every day his "golden hour" or more going back to a great author's book again and again till all its fade. book again and again till all its hidden ore has been detected and

The Month's Mind of the late Sister Mary of the Sacred Heart will be observed on Thurday, Oct.

will be observed on Thurday, Oct.
19th, and prayers are requested for
the respose of her soul.
On March 19, 1876. Miss Catharine Mayes entered the Community of the Sisters of St. Joseph,
Hamilton, and after receiving the
Habit was known as Sister Mary of
the Sacred Heart. During her religious life she proved her zeal for
the honor of the Divine Heart of
Our Blessed Lord by the ardent Our Blessed Lord by the ardent desire ever manifested to lead her pupils heavenward. Until her last illness the deceased Sister was engaged in teaching. Death occurred at St. Joseph's Hospital, Hamilton, after an illness of nearly three months. The funeral took place from St. Joseph's Convent Chapel where Solemn Requiem Mass was sung by Very Reverend J. A. O'Sullivan, Rector of St. Mary's Cathedral, assisted by Reverend V. the several city parishes were present for the funeral services, as also relatives of the deceased—Mrs. Smith, Miss Mayes, sisters, Miss O'Callaghan and Mr. Joseph Mayes of Toronto.

JOHN JOSEPH HICKEY

John Joseph Hickey, dearly beloved son of Mr. and Mrs. P. J. Hickey, 535 Reid Street, Peterborough, passed away at his home early Wednesday morning. During the War he was attached to the Royal Army Medical Corps, and while in service contracted the ill while in service contracted the illness which caused his untimely death. Although it was realized that his recovery was unlikely, death came rather suddenly and un-expectedly. Until a week ago he had been frequently out driving and was exceptionally bright and active. He bore his illness with un-failing patience and fortitude, ever ready to submit to God's will, and his one thought was the comfort of his parents and other members of of his parents and other members of

his family.

"Jack" Hickey as he was known
to his many friends in Peterborough, will be remembered as having been engaged in the retail shoe business with his father on Hunter Street, and his many old friends will recall his genial manner and pleasant smile. Besides his sorrowing parents he leaves to mourn his loss five brothers: Herbert, Frank, Henry, William and Butler, and two sisters, Mary and Kathleen, also Sister Daniel Joseph, Mount St. Joseph, Peterboro, cousin of deceased. May his soul rest in

THE ANGELUS BELL

a quiet consolation in the midst of the jangle and fret of the working day. It is a precious reminder that though we struggle for our daily sustenance, still, the softly and encouragingly in our ears. Yet, notwithstanding, the invitation of the Angelus remains unheeded by the multitude who regard it simply as marking certain periods of rest in the day's labor and occasions for the appeasing of our base animal appetites. Many Catholics—we blush to say it—are even unable to recite the lovely prayers and thus altogether disregard their sweetness and their comfort. A very few seconds comfort. A very few seconds suffice to direct our minds to the tremendous Mystery of the Incarnation. In Catholic countries all classes immediately cease work and recite the Angelus as often as the bells ring out. Cannot we Catholics remedy this seeming indifference of ours? Surely if we really love our Lord and His Holy Mother we will heed the message of their bell.—The

ROSES THAT WILL NEVER FADE ARE PRAYERS TO MARY

St. Louis, Oct. 9.—Roses that will never fade are the prayers that the devoted clients of Mary offer up to their Mother, declared the Most Rev. John J. Glennon, Archbishop of St. Louis in preaching on this October devotion in St. Louis this October devotion in St. Louis

Cathedral. "A week or so ago," said Archbishop Glennon, "I was out in the country, in Southern Missouri, giving confirmations and visiting the various churches. I noticed

fade.
"The rosary rises from the heart. extracted, will eventually find himself, without question, in the kingly
company of "thoughtful readers."

—America.

OBITUARY

OBITUARY

"The rosary rises from the heart.
It is the prayer that comes from the child to his father, to his mother. It is the cry for help. It is the repetition of the prayer which the angels sang. Repetition does not mean poverty of thought.
When our Lord went through into the Garden of Cetherare was added. the Garden of Gethsemane, pressed down with the sins and mockery of the world, when afterwards He found His apostles asleep, in that agony of His—and they say agony produces thought—He prayed thrice

the same prayer.

"Of all devotions that spring from the Catholic heart, none appeals to all of us more than does this simple, beautiful devotion. It do hope that all will carry the rosary with them, and will try to make their lives like the roses, link by link, day by day, until the rosary is lifted up to heaven.

NEW BOOKS

BOYS! HERE'S A MOUNTAIN MYSTERY

"Scouting for Secret Service." By Bernard F. J. Dooley. \$1,25 net.

Postage 10c.
And plenty of adventure! Things Dermody, deacon and Reverend begin to happen with the weird call D. Ford, subdeacon. Clergy from of a loon—loo-oo-oo! at midnight

of a loon—loo-oo-oo! at midnight over the Lake-of-the-Clustered-Stars. (We advise you to begin reading in broad daylight!)

Frank had called it a "crazy scheme" when his uncle, whom he had never met, proposed that he and George Harvey, just out of the Horaulte Acceptage. Hercules Academy, spend the summer alone on a wild island of the Adirondack Mountains. George thought nothing could be more exciting than a glimpse of lumber regions and a chance to hunt and fish! And with an Indian guide! Everybody, including Frank's guardian and Brother Alpheus, was in favor of the plan, except Frank, and he had a prejudice against any-thing that included his uncle's name

name.

However, the boys tried it.

Evidently the uncle hadn't counted on Indian Pete's perfidy (he, too, had a grouch!) or Big Jim Morton's villainy, and the boys had to fight it through thickening mystery, spiced through thickening mystery, spiced by the spooky cries of wild animals and the haunting of night-prowlers.

and the haunting of night-prowlers. Then they found themselves alone in an Indian teepee in the depths of uninhabited woods, with wild-cats looking for food! Oh, boy—
Enter Pete's son; the speed of adventure "shoots into high"—and bang! they dash straight into Bill O'Day of Secret Service. It's an exciting finish with a big hurrah!
For sale at The CATHOLIC RECORD, London, Ont. London, Ont.

"Beck of Beckford." By M. E. Francis. \$2.00 net. Postage 15c.
One strong tale invites to the the strong tale invites to the reading of another. Beck comes on the stage as a six year old heir; when the last scene fades out, we have followed him through twenty years of the conflict which the old inheritance of high ideals, Beckford in the strong of the conflict which the old inheritance of high ideals, Beckford in the strong of t Three times a day—morning, noon, and evening—the ringing of the church bells announce to us the Incarnation, and yet how indifferently we hear the sweet, musical reminder!

To a true Catholic, the Angelus prossesses a quiet consolation in the processes and the quiet of the story is English and the quiet of rural Lancashire but enhances the struggle and the mystery which surround Sir Roger.

Interesting from beginning to the face of poverty, unexpected romance and the call of modern life. The setting of the story is English and the quiet of rural Lancashire but enhances the struggle and obstinacy engendered in the face of poverty, unexpected romance and the call of modern life. The setting of the story is English and the quiet of rural Lancashire but enhances the struggle and the call of modern life. The setting of the story is English and the quiet of rural Lancashire but enhances the struggle and the mystery which surround Sir Roger. end, well written and well develwith characters that have both charm and distinction.-Amer-

A wholesome and charming book —a tale which in some respects may even surpass the sweet story of "Dark Rosaleen."—The Pilot.

The author deserves well of Catholic readers for whom she has written so much and so well.—The Sign.
We recommend the book to Cath-

We recommend the book to Catholic readers for its interesting plot and development of characters. — Messenger Sacred Heart.

A well-written, wholesome novel. It is thoroughly Catholic and will be of service to the true Faith. — Homiletic Monthly.

The plot is sufficiently unconventional to be of sustained interest.

tional to be of sustained interest; the dialogue is both sprightly and sane, and the whole atmosphere is permeated with Catholic thought

and principles.—Ave Maria.
So quietly and easily does the tale run that one is apt to overlook the art with which it is told. But the art is there all the time.—Punch. For sale at THE CATHOLIC RECORD, London, Ont.

BENEFITS OF BENEDICTION

Benediction with the Blessed Sacrament is the blessing of our Lord in the Holy Eucharist. The Sacred Host is exposed for a short time on the altar, during which the faithful present engage in acts of adoration, praise and thanksgiving, and towards the end receive the blessing with the Blessed Sacra-

As Jesus Christ is really present in the Sacred Host, it is He who blesses. Attend this devotion as often as possible. The spiritual cannot do without, let him make an even more drastic choice still. After that, strengthened in purpose by the sacrifices he has already made, let him set aside every day a "golden hour" for the leisurely the farmhouses were still blooming, and that almost every cottage home had its bower of roses. I come to the city and the roses are dead. Why? Perhaps because we have

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there is nothing so touching and consoling, so full of encouragement and strength as this rite. There is something in it which softens the hardest sinner, which warms the coldest heart, which makes the indifferent fervent and the weak strong; something so heavenly that we always come away from this beautiful service richer in love and mercy and goodness, richer in everything that makes for Heaven,

than when we entered.

To be present at Benediction is like spending some time in the company of Jesus and conversing with Him. It is a moment of divine companionship, and it brings into our lives a spiritual wealth, which never could come by any other means.—The Missionary.

AN OLD-FASHIONED FATHER

In his booklet, "The Christian Father," Bishop Egger of St. Gall relates the following: "While I was a student, I once spent my vacation with a good Catholic family in the western part of Switzerland. We were just at dinner when the door opened and the eldest son entered. He had been at a college in southern Germany and joyfully returned home for his vacation. I noticed that the father's countenance suddenly wore a frown, and before his son had father's countenance suddenly wore a frown, and before his son had closed the door behind him, he called out, 'Where have you been to Mass to-day?' The young man stammered an excuse saying, 'The stagecoach (it was previous to the time of railroads) left B. this morning at 8 c'alcale, and corrections. ing at 6 o'clock, and consequently I could not get a chance to go to Mass before.

"The father refused to shake hands, treated him as a stranger and had him waited on at table like a guest at a hotel. Next day it required the mother's mediation before the father would recognize the young man as his son, and before he would again speak to him and treat him as one belonging to his family. In all my experiences," remarks the Bishop, "I remember but few incidents that impressed me more forcibly than did this lesson given on the duty to assist at Mass on Sunday."—Sentinel of the Blessed Sacrament.

DIED

MCPHEE. — In London, Ont., on Wednesday, September 27, Mary C. McPhee of Parkhill, Ont., in her twentieth year. May her soul rest

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